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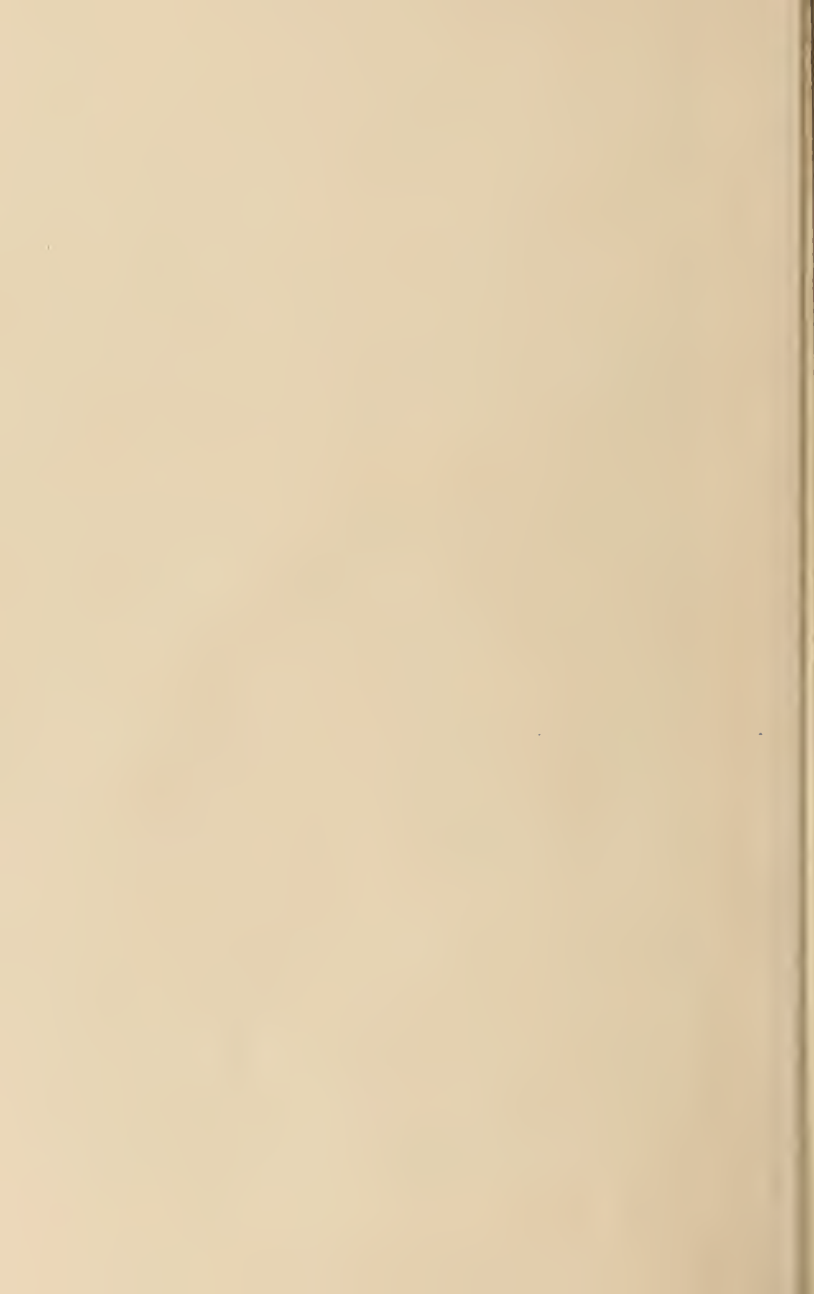
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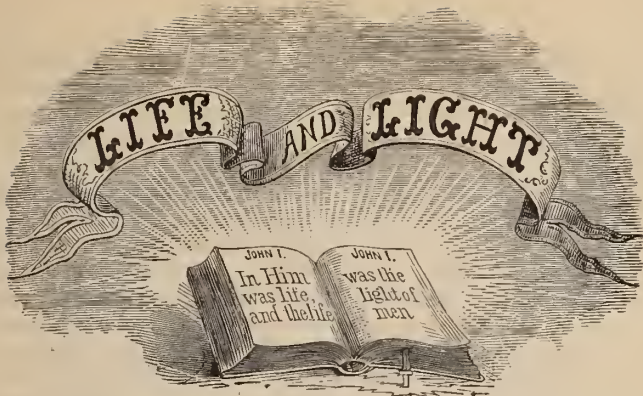
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## FOR WOMAN.

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### AFRICA.

#### INANDA FEMALE SEMINARY,

THE attention of American Christians was first called to Africa as a mission field, by Dr. Philip, of Cape Town, Superintendent of the London Society's Missions in that region. In 1834 the American Board sent out six missionaries and their wives, who arrived in Cape Town in February, 1835. After many tedious delays, and a vain attempt of a portion of the party to establish a mission in the interior, near Griqua Town, they reached Natal, on the southwest coast, early in 1836. Having obtained permission from the Zulu chief, Dingan, to settle in his country, and labor there as missionaries, a site for the first station was selected on the Umazi River, a few miles inland from Natal.

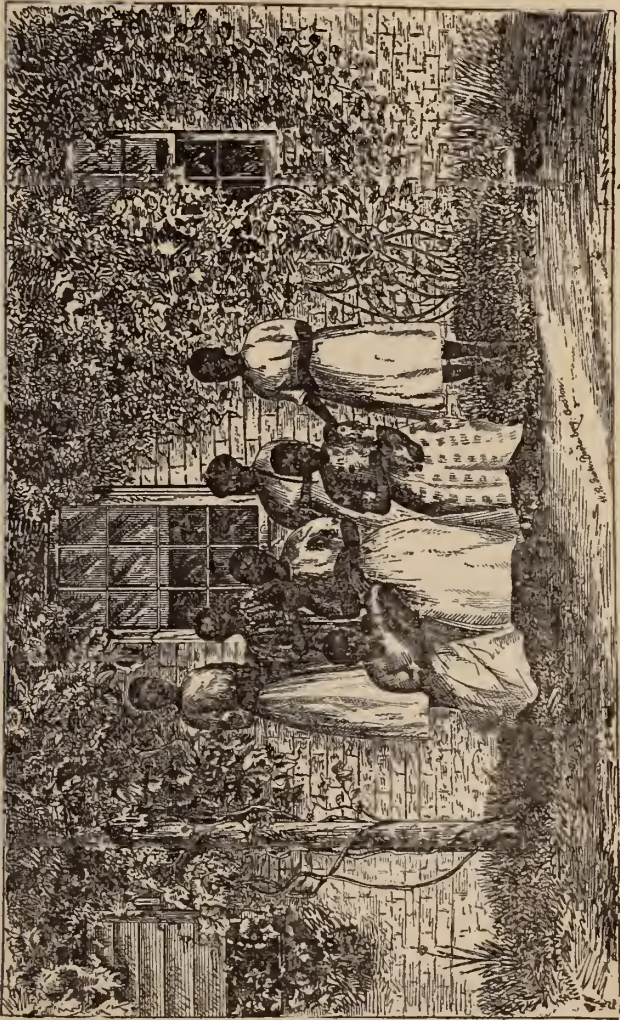
On the 7th of March of the same year a school was opened for natives, using the shade of a large tree for a school-room, and the earth—the letters written in sand—for a primer. The first day there were a dozen scholars, some of them women, with babies tied, as usual, to their backs; and thus began female education among the Zulus. The story of the following years, when this handful of men and women set about the Herculean task of civilizing and christianizing a people who for many generations had lived in degradation and vice, who had no written language, no aspirations beyond the gratification of their animal natures, is famil-

iar to all. It was a trying experience to struggle on through the tedious work of preparation; through constant warfare between neighboring tribes, by which the missionaries were obliged again and again to flee for their lives; through sickness and death in their little band, besides the manifold trials of life in a strange land; and, withal, so little accomplished, that at the end of ten years it was thought best to abandon the mission and transfer the means and labor where they could be used to better advantage. Word to that effect was actually sent to the missionaries by the Board in Boston; but, as is well known, this backward movement was stopped mainly through the influence of the officers of the English government, who were too well aware of their beneficent influence, present and prospective, upon the natives and upon English interests, to allow them to leave the country. From this time there was a perceptible improvement in the state of affairs. Sabbath audiences grew larger and more flourishing, and early in 1846 the first convert, a woman named Umbalazi, once the wife of a distinguished chief, was received into the church, sitting down at the Lord's table with the missionary and his wife to commemorate His dying love.

Early in 1847 Mr. and Mrs. Lindley, who had been laboring among the Boers for several years, again joined the Zulu mission, and established a station twenty miles from Natal, on the north-east side of the Umgeni River, near the sterile mountain of Inanda, which gave the station its name. During the previous years, working with individuals, one by one, as is the Gospel method, the simplest way seemed to be to take them into the mission families, and there teach them the rudiments of education and civilized life. As the number of those who were willing to receive this instruction increased, village schools were started; and then followed the inevitable necessity of educated native teachers, both male and female. To provide for this need, it was thought best to establish high schools for both boys and girls; and one for boys was opened at Amanzimtote, in 1864.

The necessity for a similar school for girls was strongly felt at this time; plans were made for it, and a request sent for a teacher from America. Arrangements were not completed, however, till 1868, when Mrs. Edwards, the first missionary sent out by the Woman's Board, arrived to take it in charge. Just after her arrival Mr. Tyler writes:—

“I would gratefully mention the near consummation of our hopes and plans in regard to the establishment of the seminary for Zulu girls. The necessary building has been erected, and is large and commodious; the furniture is nearly completed; and, best of all, the long looked-for teacher, Mrs. Edwards, is on the ground



INANDA FEMALE SEMINARY.

and ready to commence operations. No remarks are required from me to show that this school is greatly needed. Almost all that can be said in favor of the one at Amanzimtote, for boys, applies with equal force to this. My heart bounds with joy as I contemplate the blessing in store for these degraded females. How many times I have seen them driven by my house, like cattle, by their unnatural fathers and brothers, to become the wives of men who have bought them; and when I have been instrumental in rescuing some from cruelty and despotism, I have wished that those who dwell in Christian lands could witness their tears of joy and gratitude. And now a school is opened especially for this sex, so long benighted and degraded! May the best of Heaven's blessings rest upon it. May the hearts of Christians in America be led to remember most earnestly this infant seminary and its teacher; and if we are permitted, in coming years, to see Zulu females going forth, enlightened, pious, like their Nestorian sisters, to elevate their debased country women, we shall feel that our prayers and efforts have not been in vain."

The school opened on the 1st of March, 1869, with nineteen pupils, and on the 8th of May Mrs. Edwards wrote:—

"I have nothing very special to communicate, yet I cannot allow this mail to leave without telling you that ten weeks of the school have passed; and as to conduct, application and ability of the pupils, my highest expectations have been more than realized. In a word, there is everything to encourage. Is it true that God is controlling these girls, quickening their minds, and leading them so kindly in answer to the many prayers offered by loving hearts at home? I am astonished at their honesty. I have nothing locked; my own provisions are where they could easily help themselves; they come into my rooms; I frequently send them from the school-room, and nothing has been missed: they even bring the pins they find, which I have never told them to do. One man said it made his 'heart white' to see such a school for their girls. I can't begin to tell all that is said by both white and black people. Will you say, 'She is not very modest to speak so of her school?' I cannot call it *my* school. In all my supplications I can only say: 'Lord, it is Thy school. I am here to do Thy will.' As long as we have faith, and Christians at home pray for us, I have no doubt of the result."

Mrs. Lloyd writes in January, 1870:—

"I must tell you a little of Mrs. Edwards' school. Of the building you already know. The school-room reminds me of a New York public school-room, on a small scale; but I must say, I never saw girls more orderly or systematic, even in a New York



school. There are now twenty-six, I believe, — I should think from eight to sixteen years old, — the youngest reading in the English spelling-book, and learning easy arithmetic lessons, the most advanced reading an English book, and ciphering in compound numbers. The rapidity with which they work their examples and write English spelling is quite wonderful. I felt like envying Mrs. Edwards to-day, when I saw the bright girls, and thought of their histories and probable future. Most of them I know in their homes, and a number of them are pet daughters in important fam-



AFRICAN WOMEN.

ilies. At times, one could quite forget that these families were just out of heathenism, and that their nearest relatives are living in kraals, as their forefathers did. I hope I may live to see these girls as women, and thus understand better how far they are removed from their fellows who have not been under instruction."

The increasing numbers soon outgrew the building accommodations, and a new brick house was erected, being completed in February, 1873. It was as plain as possible; but all deformities

were quickly covered with vines and flowers, which grow so rapidly and luxuriantly in that country. Just before entering the new building the school was blessed with a powerful revival, of which Mrs. Edwards wrote :—

“Of the girls now in school, seventeen, we trust, have passed from death unto life; and when we requested it of those who were troubled in their hearts, on account of their sins, and who wished to forsake them and follow the Saviour, all but three arose. The feature which is full of promise, to my mind, is the influence for good exerted by the Christian girls. They are talking and praying with the unconverted ones. I hope this is the dawning of better days.

“One day I found seven little girls seated in some tall grass, with a few leaves of a New Testament and two or three hymn-books, looking so grave, one would think they were at a funeral. One of them was so earnest in prayer, that some of the older girls said: ‘It makes our consciences whip us to hear that child pray. We don’t pray that way.’ For two weeks one of the pupils, a daughter of our pastor, seemed to be in the depths. To my question, ‘How is it, Nemagugu, with your heart?’ she replied, in English, ‘If I pray, oh, it is dreadful!’ But there came a change; and her face was almost radiant. A week afterward five or six of the girls came to tell me how happy they were—how anxious they were for one member of the school who shocked them by the hardness of her heart and her wicked speeches. Lessons were better learned, and duties more faithfully performed. All had expressed a hope that God had, for Christ’s sake, pardoned their sins; and the interest continued till the close of the term, when they went to their homes for three months.”

From that time to the present the school has held steadily on its way, making over ignorant, degraded girls into educated, Christian women, whose good influence over the children in their own homes and in village schools can hardly be estimated. Already a goodly company of young men and women, who have had early Christian training, are taking no unimportant part in the elevation of their countrymen.

Mrs. Tyler speaks of the last examination of the school as one of great interest. She says:—

“Arithmetic had been disposed of before our arrival, and the more congenial exercises reserved for the visitors. Reading in English, from words of one or two syllables to Raleigh’s ‘Two Plants,’ ‘The Speaking Chip,’ ‘David’s Lament for Absalom,’ etc., was interspersed with the usual classes and dialogues. Geographical and historical recitations from the Bible were exceedingly interesting, and the normal class in grammar showed

patient work on the part of teachers and scholars. The exercises were enlivened by hymns played and sung by the scholars. The parents of the pupils who were present seemed highly gratified. One of the fathers watched anxiously his little daughter, as she took her place to recite, 'God is in heaven;' but when he heard the English words flow freely from her lips, his surprise was visible in every feature, and he could hardly refrain from the usual exclamation of 'Mamo.'

"At the close, speeches were made by the missionary gentlemen present; after which Abraham, whose only daughter is in the normal class, spoke of his early life, and few advantages compared with the children before him; reminded them of their duties to others; and exhorted them not to appear proud of their attainments, but thankful. Benjamin, who has two daughters in the school, spoke gratefully of what had been done for them; and Thomas begged them to take the sweetness and the honey they had gathered and disperse it to all around them."

The present routine of the school is given in a recent letter from Miss Morris, as follows:—

"The cooks are called at five in the morning; and fifteen minutes later the rising-bell is rung. From half-past five to six the girls put their rooms in order; at six they go into the school-room. Dalita, our native teacher, leads the devotional exercises. At half-past six Miss Price goes in, and they spend an hour in study. We breakfast at half-past seven; after which they are occupied in house-work till a quarter before nine, when they all go to their rooms for prayer. From nine to twelve they have a school session, and another from half-past one till four. Tea is over by half-past six, when they gather in the dining-room, study an hour—usually a Bible lesson—and sew three-quarters of an hour; we have devotions, and they retire."

Mrs. Edwards has been assisted in the school, from time to time, by Miss Rood, Miss Day, Miss Lindley and Mrs. Kilbon. A few months since she passed the school over to Misses Price and Morris, who went out to her assistance about two years ago, she herself planning to go farther into the interior. The beneficent effect of the school is felt throughout the mission, in the schools taught by the graduates and in the influence of many Christian mothers. Perhaps the best testimony to the work accomplished is given in a recent letter from one of the earlier graduates, whose feelings are doubtless shared by many others. She writes:—

"Mrs. Edwards is such a blessing to us. It seems as if the Lord appointed her from among many, and brought her here for me, as a blessing to me. She is not any less than a mother to me. I love

her dearly. There are no words enough to tell and show my gratitude to her and to God, who gave her a loving heart, which made her come to Africa to awaken those who are asleep in their ignorance and their heathenism. May God bless all the loving friends who are helping our missionaries and teachers."



## TURKEY

### LETTER FROM MISS SEARS, OF MARDIN.

MIDYAT, Dec. 23, 1878.

\* \* \* You will notice, from the date of my letter, that I am not at home. It is now more than four weeks since I left Mardin; although this place is only fourteen miles away, it seems almost like another world. In the first place, the language, which is Syriac, is entirely new to me. Most of the men, and some of the women, have a little knowledge of the Arabic: but their slight acquaintance with the words necessary for religious conversation, cuts me off from intercourse with them. Menoosh, who is with me, understands Turkish and Armenian, besides Arabic; but neither of these is of any use here; and Koordish, which so many here speak, we know nothing of. You see our new field lies near Babel: this multiplicity of tongues is a great hindrance to our work.

The dress of the women here is very different from anything I have seen before. They wear dresses of red cloth, which is spun and woven in the houses of the villagers, and is often richly embroidered with colored silks. Their head-dress is most peculiar: it would make a serviceable helmet in time of war, being covered thickly with gold and silver coins, overlapping each other like scales; but for every-day wear it is a mystery how the poor creatures can carry about such a weight. Imagine a long strip of the red cloth suspended from a horn-like appendage above the helmet of coins, and wound around the neck so as to be easily drawn up over the mouth and nose in the presence of gentlemen.

The women here are very ignorant even of their own religion: and it being considered a shame for any except very old women to be seen in church, the majority only go, now and then, to confession. There are, in reality, no women here, except the preacher's wife, who can be called Protestant; for there is not one who attends our chapel regularly. You see how much in need they are of some one to declare to them the words of life. Very little effort has been put forth for them, as the work is still new, even among the men; but we have felt for some time that a school ought to be

opened for girls and the wives of the students in the middle school. Last spring we sent our assistant—who is a girl of maturity and experience in village work—to open such a school; but she was unsuccessful. We have now had one in operation for about four weeks, consisting of five women and ten or twelve girls.

It was hard work making a beginning, for, in the first place, the women themselves were not really anxious to learn to read; and, as public sentiment is not in favor of female education, it required some courage for them to brave the sneers of their friends and neighbors. You are aware that in this country a man's sons all bring their wives home, to live under the paternal roof in one large family; and, as the women of our school belong to families not wholly Protestant, they meet with much opposition at home. One morning, soon after the opening of the school, one of them came in late, and this was the occasion of quite a spirited discussion among them in their own tongue. After a little, I said:—

“What are you talking about?”

“We are talking about the houses (families) of our father-in-laws,” answered one; “they are very bad.”

“How so?” I asked.

“Oh, they quarrel with us, and wout let us come to school. They say, ‘Why should you go and sit in the school, and we do all the work?’”

“I can't come any more,” said another, “for every one in my house says, ‘Don't go.’”

“But,” said I, “doesn't your husband want you to come?”

“He doesn't tell me to get up and come,” she answered: “and if he doesn't, how can I come?”

So, finally, Mr. Andrus had to bring his influence to bear on the husbands. He told them that since they were preparing to be preachers, it was necessary that their wives should be educated. Arguing from the principle that the head of the woman is the man (often a most useful text to fall back upon in this country), he told them they must have authority over their wives, and not allow them to be dictated to by other members of the family. By working hard and all together, we succeeded in getting a foundation laid which we hope sometime will sustain a fair and useful superstructure.

The first Sunday after opening the school, one of the women went to the old church to confession. Of course, the priest told her it was wrong to go to the Protestant school; that she must not do so any more; and she dutifully promised she would not. The next day her husband beat her with a stiek, to make her come. I noticed the traces of tears on her face, and the women said her

husband had been "killing her." I was inwardly inclined to sympathize with her, but was wise enough not to give expression to my feelings, until I knew the cause of the beating; so I only devoted myself the more earnestly to interesting her in her A B C's, and soon had the pleasure of seeing the clouds disperse. She is now the most ambitious of the women, and stands at the head of her class.

One thing that breaks up the school very much, and for which neither the women nor their fathers-in-law are to blame, is the scarcity of water. To-day we dismissed three women before the close of the session, to go to Estel, a village an hour away, for water. In Midyat itself, and in a region embracing several hours in every direction, there are neither springs nor rivers; and when the latter rains are delayed, as they are this year, there is great scarcity of water and much suffering.

We are having a hard battle with the women in the matter of church-going. Fortunately public sentiment here is opposed to working on the Sabbath, so that they do not excuse themselves by saying, "We have so much work to do we cannot go to church." There is, however, no lack of other reasons why they cannot go. One very absurd one is, "It is so far." I always say, "If you can go as far as Estel for drinking-water, can't you go as far as the chapel (a five or ten minutes' walk) for the living water?" We have induced some five or six women each Sunday to go with us to the chapel. The first day, after we had with much difficulty conducted them as far as the gate of the chapel ground, we relaxed our watchfulness somewhat, and went in before them; but no one followed. After waiting a minute or two, I went out into the street again; and lo! three of the women were nowhere to be seen. I gave them up for lost, and inwardly resolved to be more vigilant next time. The one remaining woman and several large girls entered the chapel with us; and what was my surprise and pleasure, after the opening of the service, to see the missing three come in, take their seats, and stay to the close. The next Sabbath one of these women came alone; but it is still considered a shame to go to church, and it will be a long while, I fear, before they will love to go.

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#### APPOINTMENTS.

MISS CLARA HAMLIN, Miss Cornelia Williams, Miss Graec Brigham and Miss Abby Colby, have recently been appointed missionaries of the Woman's Board. It is expected that Miss Hamlin and Miss Williams will go to the Constantinople Home, and Miss Brigham to Aintab, Turkey, during the summer. Miss Colby started for Japan on the 16th of April.

# Young People's Department.

## GIRLS IN CHINA.

### AMONG THE LOWER CLASSES.

"It is a girl! Be quick, bring water and drown it!" is too often the first greeting received by many a girl who ventures to make her advent into the world in China. Her poor little existence is soon ended; her innocent spirit goes back to the God who gave it, and her worthless body is sometimes left by the roadside to perish—sometimes, for decency's sake, sent to the common receptacle for the bodies of such unfortunates. The best authorities say that this crime is quite prevalent in some of the maritime provinces, while in North China it is almost unknown. Miss Woolston, who has had much experience among the Chinese, relates the following conversation on this subject with some native women. One of them asked her:—

"In your country, when people have more girls than they want, do they drown them?"

"No; never."

"I have had eleven girls," said another; "we saved one and killed ten—and three boys."

"How terribly wicked! You have drowned ten girls and three boys?"

"No, not the boys. If we should have a hundred boys, we would save them all."

"And why do you not save the girls?"

"We have nothing for them to eat, and nothing for them to wear. We don't want them; we drown them."

"Shall we let them starve to death," said another, "or chill to death? It is better to drown them."

They say all this with as much indifference as though they were talking about destroying a rat.

The excuse commonly given for the practice is, that the parents cannot afford to support too many girls; which, of course, makes it much more common among the poorer than the wealthier classes. In the great majority of cases, however, the unquenchable mother-love manages to keep the little one in existence, even though she may be obliged to sell her or give her away, if the exigencies of the family forbid the addition of another "useless mouth" to be filled.

Traders will often purchase these children, hoping to sell them again at a profit. Miss A. M. Fielde, of Swatow, writes:—

“Some months ago, in walking near a neighboring village, I met a man carrying two large covered baskets, on the ends of a pole over his shoulder. Cries were issuing from the baskets, and I made him stop and let me see what was in them. There were three babies, one in one basket and two in the other, all lying on their backs, blue with cold, hungry, and crying with all their might. The man was a baby-merchant and had taken out six in the morning to sell, and, having disposed of half his stock, was returning home at night-fall with the remainder. He said if I would take them all he would sell me the lot very cheap. I suppose he would have considered a dollar apiece a sufficient compensation.”

When a girl has once escaped the perils of her birth, in a poor, as well as a rich family, the attention is next turned to getting rid of her in marriage. As a preliminary to this, it must be decided whether her feet shall be bound. If they are bound, she may have an opportunity to marry into one of the upper classes: if not, she must be a field-woman, and submit to the hardest drudgery: she must be a hewer of wood and a drawer of water all her life. The betrothal customs of the lower classes are the same as the upper, though intensified in degree, the children being betrothed at an earlier age, and the arrangements being more purely mercenary. The younger the girl the less money there need be paid for her: and this sometimes leads fathers to seek mere babes for their sons, while the girls' parents think the only benefit they can obtain from their daughters is to sell them at a good price. The same terms of speech are used in buying a horse, a cow or a wife; and such expressions as, “Wives are cheap this year,” or, “Wives are cheaper at Hokchiang than at Foochow,” are often heard.

As soon as the betrothal is consummated the child is taken from her home to that of her future husband, to be trained by his mother, and to become the drudge of the household. Miss Payson, of Foochow, writes: “I asked a man well versed in Chinese customs, if these little girls were never loved and petted in their new homes. His answer was, ‘Very seldom; perhaps two or three in a thousand.’” The experience of a convert to Christianity in Swatow, as told to a missionary, will afford a fair specimen of the lives of thousands of girls in China. She said:—

“When I was eight years old, I was betrothed for eight dollars to a man at Nam-Leng, a village a mile from my home. I had never seen the man or any of his family. I took nothing from home with me but the one tunic and pair of trousers that I wore. My mother, and the go-betweens who had acted as agents in my betrothal, led





CHINESE GIRL SELLING FRUIT.

me to his house, and left me there. I jumped up and down, and screamed to go back to my mother; and my husband's mother told me not to cry, for my home was to be with her henceforth: but I kept crying more or less for years. Indeed, I never really stopped crying till I had children of my own. I did not see my own mother again for three years, for she was afraid I would cry, and be discontented if I saw her. I always slept with my mother-in-law, and, during the day, I spooled the yarn which the older ones spun and wove into cloth. At this I worked from daylight until dark, only stopping to eat. I had plenty to eat, and was only whipped when I nodded over my spools.\* All this time I never spoke to my betrothed husband, and he only spoke to me to tell me to do something. At fourteen, when his mother told me to do so, I became his wife. My husband never called me by any name whatever. When he wanted me to do anything, he said, 'Here, you;' and I knew he meant me. He was a very quiet-tempered man, and he was not very hard to me. In all the forty years I lived with him he beat me only four or five times. That was when I moved too slowly in serving him, and then answered back when he scolded me. There are not ten men in a thousand in China who do not beat their wives at all."

After a few years a large-footed girl must be trained for a laboring-woman. Her clothing must be of the coarsest and plainest blue cotton, the trousers coming but a little below the knees with no stockings, and clumsy wooden shoes. This must be her constant dress; only once in all her life is she permitted to wear bright colors — on her wedding day she may dress in red, the "joyful color." If she be fortunate, she may be occupied in raising fruit and vegetables, and selling them about the streets, or in picking tea-leaves, and preparing them for the market. The latter, one of the most important industries in China, is almost wholly carried on by women and girls. One of the best ballads in the language is on this subject. The following is a specimen of it:—

"Our household dwells among a thousand hills,  
Where the tea, north and south of the village, abundantly grows:  
From *Chinse* to *kuihyu* unceasingly hurried,  
Every morning I must early rise to do my task of tea.

"My curls and hair are all awry, my face is quite begrimed:  
In whose house lives the girl so ugly as your slave?  
'Tis only because that every day the tea I'm forced to pick —  
The soaking rains and driving winds have spoiled my early charms.

"Each picking is with toilsome labor, but yet I shun it not;  
My maiden curls are all askew, my pearly fingers all benumbed;



CHINESE GIRL PICKING TEA.

But I only wish our tea to be of the superfine kind —  
To have it equal his 'sparrow's tongue' and their 'dragon's pellet.'

'For a whole month where can I catch a single leisure day?  
For at earliest dawn I go to pick, and not till dusk return;  
Then the deep midnight sees me still before the firing pan:  
Will not labor like this my pearly complexion deface?'

This rough life soon has its effect, and it is not long before the girl can jostle and push her way through the crowded thoroughfares, can shout and quarrel, and swear as well as the rudest of the men. So her life goes on, digging in the fields, staggering under heavy burdens, or tugging at the oar from morning till night. Her religion is only superstitious thralldom, her one ambition to become the mother of sons, and, saddest of all, she is so wedded to her degradation, that it is almost impossible to persuade her that there can be a better way, either in this life or that which is to come.

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## Our Work at Home.

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MISSIONARY CHILDREN. .

BY MISS GERTRUDE CHANDLER.

[Given at the Annual Meeting of the W. B. M.]

THERE are many associations and brotherhoods and societies, whose members do not subscribe to any written constitution and by-laws, nor are they to be recognized by any outward badge of membership. It may be some common work or object in life that binds them together, so that they are one in efforts and sympathies. Such a brotherhood is formed by the great band of missionaries scattered all over the globe, than whom not even the Masonic Order are more closely united, or so true in their fellowship. Indeed, of these unchartered companies, I can think of but one other so widely dispersed through many countries, embracing so many members personally unknown to each other, and yet so universally loyal to the subtle tie that unites them; and this other band is missionaries' children, the connecting link between whom is, of course, the common work in which their parents are engaged; and who often recognize the relation existing between them by adopting the name of cousins. But why speak of missionaries'

children as so separate from missionaries? Is not a man's family included under his own name? Ah! here we touch upon the sore point in the history of these families—the greatest and the universal trial in missionary life. For while the parents are at their work, the sons and daughters, from early youth, must be here in this country, to be themselves fitted for usefulness in life. It seems a sad necessity, but a necessity it certainly is, for in these darkened lands there are no schools and colleges suitable for them to attend; the tried missionary mother, while taking a few minutes' rest in the heat of the day, hears her children recite their multiplication table, and their little geography lesson, but she cannot take the time to keep up with the needs of their growing minds; and they must be sent where their gifts may be properly developed for the Master's service. As a rule, also, the climate in the foreign home is such as to make it impossible for children to grow up with any strength of constitution, and they must be sent where a more bracing air will bring color to their pale cheeks, and vigor to their easily wearied bodies.

The sacrifice and the loss on both sides is great, and the test of faith very severe for the anxious parents, who now feel so utterly helpless with regard to the care and training of their children. But "for Jesus' sake" they submit even to this "unnatural sundering of parental and filial ties," as one expresses it; by faith they "endure, as seeing Him who is invisible;" and how God honors this faith we want to show by inquiring a little into the history of some of the children of missionaries of the American Board. We would not dwell upon the tears of separation—the mother-longing of lonely hearts at times; nor upon the unhappy experiences of a few who have found peculiar trials in new homes; but rather would we note the wonderful providence of God in the care of these temporarily orphaned ones. Invariably have they received the kindest consideration from the officers of the Board—friends, relatives and even strangers—and oftenest those who are not rich in this world's goods have opened hearts and homes most lovingly to take them in; and sometimes institutions of learning have opened their doors to offer the benefits of their courses of study to those who are unprovided for. Now that the number of missionary children is so increased, a new and beautiful provision is made for a goodly number in the home of Mrs. Walker, in Auburndale, who carries on her work largely by faith, and needs not only the approval, but also the constant support of Christian people.

It is impossible that these children, from witnessing in early life the work of their parents, and learning later what consecration

of self to the Lord's service is therein implied, should not receive an early bias toward entering the service of the Master. In some, from earliest youth the purpose is formed, and remains unaltered, to carry on the work of their parents; and of almost all, perhaps we may safely say, the motto is, "Usefulness." The boys struggle manfully to obtain a college education; while in Mt. Holyoke, Bradford, Andover, Oxford, Wellesley, and many other schools and colleges, many daughters have been, and are now being fitted to fill whatever sphere may be their lot. Rarely, very rarely, are any found, who, as they grow to maturity, disown the God of their parents; and but few have grown bitter through receiving unkindness where they looked for sympathy—and in their hearts upbraid their parents as caring more for the heathen than for their own children, in leaving them to the cold, hard world! How sad, unutterably sad, is one such case! The Master's warning, "Take heed that ye offend not one of these little ones," was surely meant for such as they.

But perhaps it would be pleasant to you to know what some of these missionary children are doing—those who are no longer children, but men and women.‡ From our dear Mrs. Anderson, who has mothered so many of them in the years past, and from some other sources, a few statistics have been gathered that may be interesting. First, let us look around us, and see where we may find some of those who have settled in this country; and we begin with a name that is widely known, that of Gen. Armstrong, Principal of the Hampton Normal School Institute, Va., whose early home was in the now christianized Sandwich Islands. There is scarce need of comment upon the work he is doing towards the education and elevation of the African race. We see that, within a few months, a party of Indians, also, have been received by him, and the efforts made for their elevation have met with marked success. Bowdoin and Dartmouth Colleges, both number in their corps of professors, a missionary's son; the former, a son of Eli Smith, of Syria, and the latter, one whose father was Dr. Wright, of Ooroomiah. Among those who are pastors, are Dr. Gordon Hall, of Northampton, whose father was one of the first band of missionaries sent by the A. B. C. F. M. to India—Rev. Samuel Whitney, of the Sandwich Islands, now in Long Island; Richard Hoisington, of India, in Cleveland; and in Hanover, Mass., a son of the venerated Dr. Perkins, of Persia. Far West, is Rev. Myron Hunt, whose childhood's home was in Madras; after completing his education in America he labored some years in North China, and has now returned to pastoral work in Kansas. One of Dr. Schauffler's sons is in the West, and reported as the very backbone of his church; while

another is very prominent and efficient in Sunday School work in New York city. Dr. Win. Thomson, of the city of New York, son of the interesting author of "The Land and the Book," is well known, not only as a physician, but as an influential Christian and Bible-class leader.

Of the brave Dr. Lindley, who so lately gave his life a sacrifice for the plague-stricken people of Memphis, much might be said; as also of the sons of Dr. Schneider, of Turkey, and others who gave their lives for their country in the late Civil War; but our time is limited, so we pass on. Settled as pastors' wives in America, are Miss Goodell, whose father was one of the pioneers in the mission to Turkey, who is now Mrs. E. D. G. Prime; Miss Whitney, of Sandwich Islands, now Mrs. McCall, of Haddam, Conn., and a most active and interested worker for the W. B. M. in that State; Mrs. Greenwood, of Haverhill, one of the noble Ballantine family; Mrs. Webber, of Troy, N. Y., formerly Miss Ladd, of Smyrna; and others who cannot all be mentioned. Mrs. Ward, a daughter of Dr. Bliss, of Constantinople, is a stranger to none of us. As an instance of a different class, we quote Miss Shelton, formerly of the Madura mission, India, whose husband is Assistant Attorney General in the P. O. Department at Washington. But now let us turn to those who have joined the workers in foreign lands: and it is interesting to know that there is not a field occupied by the American Board in which there is not at least one missionary son or daughter now a missionary, except the recently taken field of Western Mexico; while in some missions there are as many as eight; the whole number of those now in the work and connected with our Board being forty-seven. Not a few have, for various reasons, joined themselves to other societies, so that it would be difficult to ascertain the exact number of missionaries' children who become missionaries.

In some cases, nearly every member of a large family has entered the department of service; foremost among whom we remember the names of Scudder, Gulick and Ballantine. Would you weary of details concerning these remarkable families? If not, listen to some of the particulars, that you may see how wonderfully God has honored the faith of the parents, in their entire consecration of their children to the Lord. Dr. Scudder had ten children, who lived to adult age. Of these, one only, called away by death when in the Theological Seminary, was prevented from going into the foreign missionary work; three of the brothers, after laboring many years in India, returned, and are now pastors in this country — in Brooklyn, Glastonbury, Conn., and Upper Red Hook, N. Y. Two, after years of labor in the same field, came

back in ill health, and are now in heaven ; two others, still, are yet connected with the mission of their father ; while both the daughters were engaged for some years in work in the same field, and then married Englishmen, one being now dead, and the other living in Stuttgart, Germany. What a noble record ! And this is not all, for out of their children, two have returned to India, and a third, Mrs. James, has been engaged with her husband in work in Japan, making three missionary grandchildreu.

The Gulicks were from the Sandwich Islands. Three of the sons labored awhile in the Pacific, then returned to America ; and now, they, with a sister, are in Japan, where also, in the employ of the Presbyterian Board is the fourth missionary grandchild, Miss Fannie Gulick. Two other brothers are in Spain, watching for the redemption of that nominally Christian land, that is yet so darkened by the reign of sin. Of the four Ballantine sisters, three married and returned to work in the Mahratta mission, to which their father belonged, where also a brother is engaged as medical missionary. Concerning one of these sisters, who has lately entered into rest—Mrs. Mary Fairbank—it may be well to speak more fully. From earliest childhood, she had had no other thought than to enter upon this work ; her very play, in company with another little girl, a daughter of Rev. Mr. Abbot, of the same field, was keeping school, and making believe teach the poor heathen as her mamma did. Soon, these thoughts of the child deepened into the cherished purpose of the girl, and her consecration to the Lord's service was most whole-souled. When in this country, she made it her home much of the time with Mrs. Anderson (her Roxbury mother, as she delighted to call her), who loves to tell of her bright, merry disposition, her enthusiastic love for her friends, her energetic character, and, crowning all, her manifested piety and love for her Saviour. After completing a course of study at Mt. Holyoke, she married Rev. Mr. Fairbank, of the Mahratta mission ; and on the ship that bore them to their field, was her old play-mate, Miss Abbot, now Mrs. Dean, bound with her husband to the same place, with the same object.

The married life of Mrs. Fairbank was one of uncommon usefulness, though filled to the brim with care and labor, as eight children were born to her ; but nothing seemed to daunt her energy ; she possessed unusual elasticity of both mind and body, and her spirits never flagged. Those only who knew her could appreciate the value of her character, and the loss to her mourning family and friends in her sudden death ; words of tribute to her memory are weak and inadequate indeed.

To the Mahratta Mission, within the last five years, the two



Hume brothers have returned, one to the very house in Bombay in which his father lived. Both are young men of ability and character. The elder married Miss Abbie Burgess, whose parents, also, toiled in that mission; the younger married Miss Lottie Chandler, whose father and mother, a married brother and a sister, have been laboring about eight hundred miles away, on the other side of India, in the Madura Mission. That sister was one of the students of Wellesley College three years ago; and after a happy year spent there, returned with her parents, who had been on a visit to America. Shortly after, her entire support was assumed by the College Missionary Society, which she had helped to organize. Mrs. Gates, of the Bombay Mission, is also at work in the home of her childhood; while in the Madura Mission, again, are several other returned children. One, Mr. Tracy, reached his parents only three weeks before his venerable father finished his course, after having "fought a good fight" for over forty years. Mr. Rendall, of Madura, visiting this country some years since, buried his noble wife in the Red Sea, while on the way home. On returning to India he took with him a daughter, who faithfully kept her father's house, and took care of a large boarding-school for several years. Subsequently, she was married to an English clergyman of the Church Mission; and a younger sister, also a student at Wellesley College, gave up her ambitious desire for farther study, and has gone to fill her sister's place. There, also, is Mr. Howland, whose own early home was in the adjacent island of Ceylon, where his parents, a sister and a married brother are laboring. It is but natural that missionary children think first and most lovingly of the fields in which their childhood's years were spent; but the work is all one, and the true missionary spirit is not an India spirit or a China spirit, but an "all-the-world spirit," that responds to the call that comes loudest. Rev. Thomas Smith and wife, of Ceylon, are both missionary children. To enumerate a few others briefly: In the Dakota Mission are four of Dr. Riggs's family, returned to aid in the work of their father; in Austria, the familiar name of Schanffler reappears in a son, following in his father's footsteps; in Eastern Turkey, another daughter of Dr. Goodell is now Mrs. Barnum; in Western Turkey, a daughter of Dr. Hamlin is Mrs. Washburn; there, also, we find a son of Dr. Elias Riggs, married to a daughter of Dr. Dwight, both of Constantinople, where a son of the latter is following in his father's steps. At Manisa is Miss Hattie Powers, daughter of Rev. P. O. Powers, who died at Antioch. In Central Turkey is Mrs. Trowbridge, daughter of Dr. Riggs; and, in European Turkey, Mrs. Baird, daughter of Mr. Richardson, of Broosa. In the islands of the Pacific we find Rev. Hiram Bingham, who, after

a long and devoted term of service as missionary of the American Board in the Gilbert Islands, during which he reduced the language of that group to writing, and translated the New Testament, was obliged to leave, on account of failing health, is now Secretary of the Hawaiian Board, doing all he can for the advancement of the missionary work in Micronesia, making tours among the churches on the Hawaiian Islands, and giving counsel and instruction to the native pastors. At Honolulu, a sister of his is principal of a girls' seminary, and another is wife of Mr. Coan, of Hilo. Here, also, is the whole-souled and accomplished Miss Mattie Chamberlain, Foreign Corresponding Secretary of the W. B. M. for the Pacific Islands. Two who have more recently gone back to foreign lands are Miss Emma Wilder, of Africa, now on her way, as Mrs. Gutterson, to the Madura Mission; and Miss Carrie Farnsworth, but just arrived with her husband, Mr. Fowle, at Cesarea.

These young wives, and the young ladies who have recently gone out unmarried, were not long ago school-girls, like some here, perhaps; and, in assuming these new relations, and in separating themselves so widely in space from their school associates, they have not laid aside their old affections and interests here, nor any part of their old selves. For their own welfare, they need to keep all the old friends, and they need constantly to receive evidences of your continued interest in whatever concerns them. In a word, they need you; and they need friends, just as much as you need them.

And, young ladies, this is your responsibility — to follow those of your own age who leave all to follow Christ, with your love, your prayers and your active interest. Do you feel that the subject of missions is a dry one, for older people, and one in which you can get no interest? Try, and see!

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#### APRIL MEETING.

THE Quarterly Meeting of the W. B. M. was held in the chapel of Park St. Church on Tuesday, April 1st, at three o'clock in the afternoon. After devotional exercises, the report of the Home Secretary was read, showing an unusual increase in the foreign work and encouraging progress at home. The Assistant Treasurer reported the receipts since the first of January, as \$22,008.98.

A very stirring paper entitled "The Master calleth for thee," was read by Mrs. S. H. Hayes, of Boston. The needs of the various mission-fields, with the wonderful opportunities for work among them at the present time, were vividly portrayed, and the lesson of earnest, untiring, immediate labor for a lost world was strongly

enforced. Miss Flavia Bliss, of the Western Turkey Mission, gave an interesting account of the condition of the people in Turkey, the oppression of the Armenians by the Turks, their extreme poverty and degradation, and the beneficial effect of gospel teaching.

Notwithstanding the unpropitious weather, the meeting was largely attended, and was one of great interest.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1879.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

*Maine Branch.*—Mrs. Woodbury S. Dana, Treas. Bangor, Aux., \$57.25; Carona, Aux., \$6.72; Bridgton, Aux., \$22.50; Wells, First Ch., ladies, \$12; Brunswick, Aux., \$44.46; Acton, Aux., \$2; Portland, Aux., High St. Ch., \$222.20; Plymouth Church, \$24.50; Newbury St. Ch., \$1; Rockland, Aux., \$31; Cumberland Mill, Aux., \$30; Madison, Aux., \$2.50, \$456 07  
*Norway.*—Mary K. Frost, 3 00  
 Total, \$459 07

Lights," const. L. M. Miss Mary E. Tenney, \$25; Enosburg, Aux., \$22; Danville, Aux., \$10; Barnet, Aux., \$2; Castleton, Aux., \$5.48. Expenses, \$10; bal., \$180 29  
*Coventry.*—Nellie Thrasher's S. S. Cl., 2 00  
*Island Pond.*—Mr. C. C. Torrey, const. L. M. Miss S. S. Torrey, Reading, Mass., 25 00  
*McIndoes Falls.*—Miss Isabella G. Monteith, 5 00  
*Newbury.*—Montibello Institute, 10 75  
 Total, \$223 04

NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Abby E. McIntire, Treas. Amherst, Aux., \$11; "Carrier Doves," \$25; Barrington, Aux., \$6.10; Bedford, Aux., \$14.38; "Buds of Promise," \$35.15; Bethlehem, Aux., \$16; Brookline, Aux., const. L. M. Mrs. J. H. Hall, \$25; Exeter, Aux., \$33; Keene, First Ch. Aux., \$17; Portsmouth, "Mizpah Circle," \$5; Salem, Aux., \$3; "Rain-Drops," prev. contri. const. L. M. Miss Emma Hall, \$21, \$211 63  
*Newport.*—Cong. Ch., 57 93  
 Total, \$269 56

MASSACHUSETTS.

*Auburndale.*—Aux., \$30; "Cheerful Workers," \$135, \$165 00  
*Berkshire Branch.*—Mrs. S. N. Russell, Treas. Pittsfield, First Ch. Aux., \$4.00; Hinsdale, Aux., \$20; Dalton, Aux., \$21.09; Stockbridge, Aux., \$12.75, 58 74  
*Berlin.*—Catherine Larkin, 1 40  
*Boston.*—Mrs. James Cutler, \$10; Olivet Church, "Merry Workers," \$18.53; Central Ch., "Duryca Circle," \$3.35; Shawmut Ch., of wh. \$25 from Mrs. H. H. Hyde const. L. M. Miss Sapphira J. Marsh, \$214.50; Union Ch., \$302, 548 33  
*South Boston.*—Phillips Ch. Aux., of wh. \$30 by Mrs. R. R. Meredith const. L. M. Mrs. Hiram Emery; \$25 by Mrs. Alvan Simonds const. L. M. Mrs. Geo. P. Smith; \$25 by Mrs. Jeremy Drake const. L. M. Mrs. Henry H. Johnson; \$25 by Mrs. Choate Burnham const. L. M. Mrs. Fanny H. Gallagher; \$25 by Miss Mary E. Simonds const. L. M. Miss Sarah E. Welch; \$25 by Miss Lucinda Smith const. L. M. Miss Lydia Thayer; \$100 by Mrs. Calvin Shepard; \$25 by Mrs. Helena M. Kent, 566 00

VERMONT.

*Vermont Branch.*—Mrs. Geo. H. Fox, Treas. Rutland, Aux., Mrs. L. W. Reddington and Mrs. George Merrill, prev. contri. const. L. M. Miss Mary L. Sheldon, \$22.71; Cong. S. S., \$68.16; Saxton River, Mrs. E. I. Pettengill, \$5; East St. Johnsbury, Aux., \$21.81; East Poultney, Aux., \$8.13; Newbury, "Beacon

<i>Boston Highlands.</i> —Immanuel Ch. Aux., \$9.60; Eliot Ch. Aux., \$10; "Eliot Star Circle," \$5; "Mayflowers," \$2.50; "Ferguson Circle," \$2; "Thompson Circle," \$1.50; Highland Ch., Mrs. S. N. Stockwell, const. L. M. Miss Clara Robbins, \$25,	55 60
<i>Brookfield.</i> —Evan. Cong. Ch. and Soc'y,	18 00
<i>Chiltonville.</i> —Aux.,	10 00
<i>East Falmouth.</i> —Aux.,	8 58
<i>Essex So. Conf. Branch.</i> —Miss H. K. Osgood, Treas. Peabody, Aux., of wh. \$25 by a friend const. L. M. Mrs. Henrietta L. Sperry, \$100; So. Ch. and Soc'y, \$65.94,	165 94
<i>Framingham.</i> —Plymouth Ch. S. S. Primary Cl.,	11 00
<i>Gilbertville.</i> —Aux.,	18 00
<i>Halifax.</i> —Aux.,	12 00
<i>Holbrook.</i> —Mrs. E. N. Holbrook, const. L. M. Miss Mary H. French,	25 00
<i>Lakeville.</i> —Mrs. A. H. Holley,	1 00
<i>Leominster.</i> —Mrs. A. G. Reckard,	5 00
<i>Longwood.</i> —Ethel's pennies,	1 05
<i>Lynn.</i> —Central Church Aux., const. L. M. Mrs. A. H. Currier, \$25; "Mission Circle," \$40,	65 00
<i>Medfield.</i> —Aux.,	27 86
<i>Merrimac.</i> —Aux.,	23 55
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Natick, Aux., a friend const. L. M. Mrs. E. M. Lincoln,	25 00
<i>Newton.</i> —Eliot Ch. Aux., of wh. \$25 by Mrs. H. E. Cobb const. L. M. Miss Helen M. Cobb; \$25 by Mrs. W. O. Trowbridge const. L. M. Miss Ellen M. Frost,	290 80
<i>Norfolk Conf. Branch.</i> —Mrs. Franklin Shaw, Treas. Weymouth and Braintree, Aux., \$50; Easton, Aux., \$20; Braintree, Aux., \$8; Rockland, Aux., \$23.30; Cohasset, Aux., \$30; Brockton, Aux., \$51; No. Weymouth, Pilgrim Ch., \$22.55; "Pilgrim Gleaners," \$5; Abington, \$14.67,	224 52
<i>Rowley.</i> —Aux.,	10 00
<i>Saugus.</i> —Aux.,	10 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Springfield, South Church, of wh. \$100 by Mrs. John Loveland const. L. M's Miss Emma Talcott, Miss Fannie Bond, Miss Sarah Beach, Miss Florence Stebbins, \$181.18; Young Ladies' "Mission Circle," \$10; Palmer, Second Ch., \$20,	214 18
<i>Waltham.</i> —"Mission Circle,"	50 00

<i>Waquoit.</i> —Aux.,	4 50
<i>West Barnstable.</i> —Aux.,	3 00
<i>Westhampton.</i> —Fast Day gift from friends,	2 00
<i>Woburn Conf. Branch.</i> —Mrs. N. W. C. Holt, Treas. Malden, Aux., \$40; Reading, Aux., \$12; Lexington, Aux., \$14.41; Winchester, Eddie's "Mission Circle," \$5,	71 41
<i>Wollaston Heights.</i> —"Little Sunbeams," proceeds of sale,	44 50
<i>Wrentham.</i> —Aux.,	40 00
Total,	\$2,777 01

## CONNECTICUT.

<i>Eastern Conn Branch.</i> —Mrs. J. C. Learned, Treas. Norwich, Broadway Ch., \$51.05; Park Ch., \$16; Willimantic, \$8.50; New London, First Ch. of Christ, \$56.15; Second Ch., of wh. \$50 const. L. M's Miss Annie F. Butler, Miss Phebe E. Smith, \$64.42; No. Stonington, \$8.10,	\$204 22
<i>Greenwich.</i> —Aux.,	3700
<i>Windsor Locks.</i> —A friend,	3 40
Total,	\$244 62

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Crown Point, First Ch. Aux.,	\$20 00
<i>Bouckville.</i> —Mrs. F. B. Sanford,	1 50
<i>Union Falls.</i> —Friends,	20 00
Total,	\$41 50

## NEW JERSEY.

<i>Cranford.</i> —First Ch. Aux., pupil Aintab,	\$30 00
Total,	\$30 00

## MICHIGAN.

<i>Calumet.</i> —Mrs. Margaret Dobbie,	\$10 00
<i>Reading.</i> —A friend,	90
Total,	\$10 90

## MINNESOTA.

<i>Faribault.</i> —A friend,	\$1 00
Total,	\$1 00

General Funds,	\$4,056 70
LIFE AND LIGHT,	643 31
Weekly Pledge,	8 26
Leaflets,	1 96
Interest on Bartlett Fund,	300 00
Total,	\$5,010 23

MISS EMMA CARRUTH, Ass't Treas.

# Board of the Interior.

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CHINA.

## LETTER FROM MISS EVANS.

THIS is the Chinese "Feast of Lanterns," and the display in the streets in the evening is said to be very fine. It seems unusually quiet in our courts to-night. And, as there are no raps at my door, I presume all of our boys are out. Besides our other work, Miss Andrews and I both have classes with the boys. Such a nice school as we have! There are twenty-one boarders and five day scholars. The greater part of them are earnest Christians, hoping to go on with their studies and become preachers.

I wish I could take you with me through the round of one week of busy days, full of the blessed work. Never, since I have been in China, have there been so many openings for work among the women and girls as during the past few months — work not only here in the city, but in the villages about us, where we meet and talk to crowds of women. We have prayed for such openings as these; now we are praying for the Spirit to descend upon those who have heard the truth. Help us with your prayers. It is such a fearful thing for people to hear, understand, and not receive the Word of Life!

Two poor women, who, to you, would look like sad objects of charity, but to us seem comfortable compared with many others all about us who are far more wretchedly poor, have been coming to Mrs. Chapin for medicine. They were invited to the chapel, where they heard the truth, and very soon became interested. Now, no storm or cold seems enough to keep them from the Sabbath service, to which they walk some three miles on their poor little feet. We have seldom seen people here who have received the truth so gladly, or have so wished to have their lives conformed to the truth they have heard, as these women. They seemed so in earnest that, at our last communion, they were received into the church. We can but hope that this is the beginning of a work in their village; we have already been invited out there several times. The two women came in and spent the week of prayer with us.

Do you remember the precious revival we were blessed with last year? God has blessed us this year also. We know that He has

been with us; it has been manifest in the earnest spirit of prayer, which still continues. This is the third week, and our daily meetings are still kept up. Most of the native Christians, I think, have never lost what they gained a year ago. Their faith and confidence in prayer I know must please our Saviour.

Besides our village work, to which we give two days each week, we have opened two small day schools for girls here in the city. If we had a native Christian woman to help us, how glad we should be! Our Bible-woman is not able to do much outside work in the winter, and the young women cannot go out much, as it is not thought respectable, and if they should do so, it might be an injury to the cause. But there must and will be a change sometime in this respect. One of the young men who is to be a native helper, hopes to have a Christian wife, and he has told me that she may go with us to our village work. I hardly think that he would have felt two years ago that he could endure all the unkind things that would be said in consequence of such a course.

You speak of the many discouragements we meet with in our work. Yes, we do have many; and it is not always among those to whom we carry the glad tidings for the first time, but often among those who have known the truth the longest, and are professing Christians. Their heathen customs are so deeply rooted, that after long years of teaching we often find them clinging to some superstition, and it is hard to make them realize that there is any thing wrong in it. Our hearts are often pained and filled with sorrow over those who we believe do really love the Saviour, but who are slow to see what God requires of them. These are the things that tell on our health and strength more than any thing else in our missionary work. We are praying much that God would make our church a pure church, without "spot, or wrinkle, or any such thing," and I feel confident that He will; then what a light it will be in this land!

Our work here is very important, for the two schools are stationed at this place, and we have boys and young men here from all our other stations fitting for preachers. Oh, to have them filled with the Spirit now, while they are studying! God's Spirit is with us, but we want the full outpouring which we know He has for us.

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#### LETTER FROM MISS NEWTON.

I WANT to send a few words of greeting to you all from my new home in distant China, for I desire to enlist anew your sympathies, gifts and prayers for these poor people among whom God sent me to labor.

Can you possibly realize in your pleasant homes, sheltered by so many Christian influences, what a terrible system idolatry is? All around us are heathen temples with costly furnishings, where ignorant priests are offering food and burning incense before the huge, hideous images which exhibit their ideas of God. In almost every house, too, some idol is found, and even the little children are taught to reverence and pray to it.

To-day is the last of the Chinese year, and for several days business is suspended, and the people give themselves up to feasting and idolatry. The kitchen god, which is highly esteemed among them, is simply a picture pasted upon the wall. During the last days of the old year they make for him a great feast, to provide which they perhaps have to deny themselves the necessaries of life. When the favor of the god has thus been gained, and he has been bribed to make no mention of the evil deeds of the household, the paper is burned—which is their way of sending him up to heaven, to make his yearly report to the Pearly Emperor. A new paper is then pasted upon the wall, and they suppose the god soon returns and takes up his abode with them for another year.

It is no easy task to persuade these people to forsake the customs which have been handed down to them from generations past, for in so doing they essentially admit that all their ancestors have been in the wrong; and veneration for their ancestors is a prominent characteristic of the Chinese as a race. They listen with curious eagerness to the truth, but are slow to receive it into their hearts, and let it remold their lives. But there are true, earnest Christians among them, whose circles of influence are widening; and with strong faith we look forward to the day when the nation shall cast away its idols, and turn to the Lord. And I am so glad that I can have a part in this blessed work. As yet, I can speak only a few words of this strange, difficult language; but I hope soon to be able to tell “the old, old story” to those who need it so sorely. Pray for me, dear friends; for, though so far away, I am still of you, and depend more than you know upon your prayers and sympathy. Our work for the Master is one, whether at home or abroad; and may He give us grace to perform it faithfully.

Fooshow, *Jan.* 21, 1879.

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## AFRICA.

### CHEERING REVIEW OF A YEAR'S WORK.

BY MISS M. E. PINKERTON.

WE would have you rejoice with us that neither serious sickness nor death has been allowed to enter our circle during the year

which has just closed; that no debasing, immoral action has necessitated expelling a single pupil; that visible progress has been made in studies and deportment; and, especially, that there are those who say, "Please pray for me." Will you pray that they may not be left just outside the fold of Christ, but may have strength to break the terrible bands of superstitious fear by which they are kept back from the kingdom, into which they are longing to enter. Rejoice with us, also, that at last, after weary years of waiting and hoping, our new school-room is nearly completed, and next term we can occupy our own building instead of the borrowed station school-house, where we were forced to be in close and unhealthy quarters. There may be a little danger that a clean thatch-roof, and straight timbers over our heads, comfortable seats, suitable blackboards, and plenty of good air, will have a tendency to make us somewhat proud; but we hope not: our strongest feeling now is thankfulness.

The new building contains two recitation-rooms, beside the main school-room. The latter will seat twenty-five or thirty girls; it has a little fire-place, which will be a source of great comfort on the cold, damp days of winter. Cannot some of you help us to some large maps of Bible-lands, to hang in the school-room for use there? We need them much.

Two dormitories also, have been added to our dwelling-house, and we could accommodate twenty-five girls the coming year, should so many apply. Last year so many from the stations nearest us made request to come in, that now it is deemed best to break our rule to accept only outside girls, and admit a few upon their paying a small fee each term. Of course we cannot expect those from the kraals to pay for their schooling; if we can simply secure their attendance for any length of time we are happy; and it is all they can do to keep themselves in a little clothing by means of the sewing and other work we give them.

The last term of this year closed with a more extensive examination than we have ever had before; and, for the first time since I have been here, I felt in some degree satisfied, and think the children acquitted themselves well. Some of the missionaries from Umtwalumi attended, and expressed much interest and pleasure. However, I enjoyed the presence of the colored portion of the company the most, I think. I was much gratified to have them respond to my invitation to come and see what their children were learning — something which most of them had never done before. Their pleasure was very apparent at hearing their boys and girls read nicely, solve examples on the blackboard, point out countries and places on the map, tell the stories from *Pilgrim's Progress*,



and translate from English into Zulu. When I told them that they must decide who had read the best, and tell me to whom the prize belonged, there was considerable excitement and discussion.

As a *finale* to this occasion, twenty-two persons were invited to dine at the Home, and they partook of the samp and meat, gingerbread, coffee and oranges, with great relish and many thanks.

It has been proposed that I take a long ride inland for the needed change during vacation; but I am afraid my strength is not sufficient for the ride, and I may go only to the next station for a little rest before school begins again. We teachers need to have our minds taken entirely from school duties, sometimes, in order to begin each new term with fresh vigor. My vacation thus far has been spent at home. Repairing and building have made a great amount of work for both hands and head, as we have not the money to hire anything done which we can consistently do ourselves. I have to plant large gardens of cane, potatoes, pumpkins and beans, to help provide the girls with food; and these necessitate a great deal of planning and contriving, as well as looking after the boys I hire to do the work.

One of last year's pupils has been teaching very acceptably in her kraal home this year, and has united with the church, in company with her mother. Two others have been adopted into an English family, and are trying to learn to do well there. Two have been with us so far this vacation, taking lessons in housework. All the pupils agreed to remember the Sabbath evening prayer-meeting while at their homes, and to pray for each other, though each prayed by herself. We need the Holy Spirit to descend in a great shower. Pray for this.

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NOTES FROM THE FIELD.

CHINESE pupils perform such feats in memorizing as would astonish our pupils at home. At our last examination one girl had the whole book of Job to recite; and though, of course, there was not time for her to repeat it all, selections were made all through the book. She was called on either by the number of the chapter and verse, or by starting her on a few words, and she would go on. I think she got through without a single mistake. Another girl recited from the beginning of Hebrews through the Revelation, in the same way, and others a corresponding amount; and they all recited long passages from the Chinese classics.

MISS J. E. CHAPIN, Peking, China.

THE Indians are growing; such a change as I see from day to day! Very few of them now paint their faces, and the greater

portion of them wear civilized dress. They seldom beg now, but if they desire any thing from us, they offer to work or trade some of their own handiwork. The women are now doing better than ever before, and in our weekly visits to the houses we find much to encourage our hearts. Our schools are well attended, and the people seem hungering and thirsting for knowledge. One woman came to school yesterday bringing twins a year and a half old and a three-year-old boy. While she nursed the twins the boy leaned on her lap, and high above them she held her primer, and I could hear her murmur "t-a-l-a-n-k-a," in slow and measured tone; thus lulling her infants to sleep, and, at the same time, learning how to spell talanka (ox). Two women, who had been in the woods all day cutting wood, walked three miles to school without their dinner, saying that if they went home to dinner they would be too late. Two others walk three miles to school, and seem cheerful and happy when they come in, although they sometimes say, "My knees ache," or "My feet are tired." Do not think that it is no trouble for them to walk so far, or that it is not hard for them to cut wood, and carry two babies on their backs.

One important part of my work is the practice of medicine. I have quite a large practice, and some interesting cases. I often reach the hearts of the mothers by relieving their children's pains.

MISS M. C. COLLINS, Ft. Sully, Dakota.

I wish I could bring you to my room for a little while. If you were to walk into it from an American home, you might say that it is only bright and cheerful; but, compared with our surroundings it is beautiful, and natives admire it very much. Our missionary homes, however, are the *only* pretty things we see anywhere, except as we look away to the grand old mountains, or to the starry heavens in the evening. I love my work and the people better than ever, though I feel more keenly than before my visit to America the various trials and deprivations of missionary life. One great trial, which I did not formerly mind so much, is the bad air in which all our missionary work must be done. I could do twice as much with less fatigue. The natives keep their rooms as close as possible, to save fuel, which is very scarce, and for the same reason, they want all the chapel doors shut tight. It often seems as though the air might be cut with a knife. With the exception of small-pox, the city has seemed very healthy all winter, but for the last two or three weeks there has been more sickness. The streets are exceedingly filthy, and, as it has been thawing, the air has been very bad. This, I presume, is the cause of the sickness.

A few days ago there were *forty weddings* in the city in one night; and in one house across the way from us the bridegroom's mother was dying while the wedding festivities—drinking, dancing, etc.—were in progress. She was buried in the morning. They “did mourning” that day, and then continued the wedding for the next two or three days.

MISS C. O. VAN DUZEE, Erzroom, Eastern Turkey.

THE following, from another part of Turkey, gives us some idea of the difficulties under which our missionaries write, and will help us to appreciate more than ever the letters we receive from them.

“You don't know how difficult it is for one who has the mental, moral and physical care of a number of girls, — totally untrained, requiring constant oversight and counsel, reproof, praise and sympathy, — to do anything in the line of letter-writing. I seldom come across one of those very interesting things which seem to write themselves, and it requires time and strength more than I can conscientiously give, to supply all the demands. I hope every week to write several letters to the United States, but I have had so many Turkish letters to write, — which takes twice as long as English, — to stimulate, encourage and counsel, as well as reprove the teachers under my care, that every mailing-day finds my letters unwritten. I am denying myself writing to my brothers and several intimate friends, till these duties are performed.”

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## Home Department.

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### BIBLE-READING ON MISSIONS.

BY MRS. A. S. KISELL.

[In order to derive the greatest benefit from the following exercise, written or printed copies of it should be distributed to members one meeting previous to its use, with the understanding that all the references under each head are to be carefully looked up, and as many more added as possible, bearing upon the subject. The leader should also endeavor to be prepared to add hints and suggestions during the reading. No topic in the Bible is more rich than that of missions; and in making selections for the reading here presented, the question has been not so much what to take, as what to omit. It is only a gleaming from the surface, and simply touches here and there upon the history of the early Church, in its advance on the Gentile world. Much more may be added from Acts and the Pauline Epistles, without even entering upon the fields of prophecy and of promise, in which are included the final triumph of the Church. If Christian women of culture will bring to the study of Bible history, and its divine teachings, some of the zeal which they give to secular studies or profane history, we may yet hope to avert, in our generation, the fulfillment of the word of the Lord by the mouth of the prophet Amos: “Behold, the day is come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”]

1. *Missions ordained of God — Christ's parting command.* Matt. xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 47, 48; Acts i. 8.
2. *Christ had already appointed and trained the Apostles for this work.* Matt. x. 1, 5, 23, 27; Mark i. 17: iii. 14; Luke x. 1-3; John. xiii. 20: xv. 16: xvii. 18.
3. *They were qualified by the power of the Holy Ghost.* Acts i. 4, 5, 8: ii. 1-4: iv. 31: viii. 17: x. 44, 45.
4. *Pentecostal sermon by Peter.* Acts ii. 37-41.
5. *Philip, James and John at Samaria.* Acts viii. 5-8, 14-17.
6. *The Ethiopian eunuch taught by Philip.* Acts viii. 26-40; (See Isa. liii. 7; Psa. lxxviii. 31; Isa. lx. 3.
7. *The Gentiles first included.* Acts x. 34-48.
8. *Paul and Barnabas set apart for special work.* Acts xi. 22-26: xiii. 1-3, 46-48.
9. *Paul and Silas make the second missionary journey.* Acts xv. 22, 32, 36-41; xvii. 4.
10. *Timothy, Paul's son in the faith, and by him ordained by the laying on of hands, accompanied him through Asia Minor and Macedonia to Berea, Corinth and Athens.* Acts xvi. 1-4: xix. 22; 1 Tim. iv. 14; 2 Tim. ii. 1, 2: iv. 2: 1 Cor. iv. 17; 1 Thes. iii. 2, 6.
11. *Paul's third missionary journey, assisted by Titus, Tychicus, Trophimus and Epaphroditus.* Acts xx. 4; Phil. ii. 25-30; Titus i. 4, 5; 2 Cor. viii. 23.
12. *Spirit of Paul's preaching among the Gentiles.* Gal. i. 15-17; ii. 9; Eph. iii. 11-13: iii. 5-9.
13. *John's testimony at Patmos.* Rev. i. 9.

THE FINAL TRIUMPH OF MISSIONS PREDICTED, PROMISED AND EXEMPLIFIED IN THE OLD TESTAMENT.

14. *The call of Abraham.* Gen. xii. 1-3.
15. *The preaching of Jonah.* Jonah iii. 1-10.
16. *Promises.* Isa. xlv. 22, 23: xlix. 22, 23: lx. 16: lxxvi. 12, 23; Psa. ii. 8; Mal. i. 11.
17. *Prophecies.* Gen. xii. 1-3; Deut. xviii. 15; Psa. xxii. 27: lxxii. 8, 11; Isa. ix. 6, 7: lx. 5-13.
18. *Scriptural statement of the future of the Church.* Luke i. 33; Isa. ii. 2, 4, 20; Dan. ii. 44: vii. 13, 14, 27; Mic. iv. 1, 2; Zech. xiv. 9, 16, 20; Rev. xi. 15: xx. 4.

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AN EVERGREEN LEAF.

SOMETIMES the spring winds carry some of the seed we are sowing over the garden wall, to an obscure home among the thorns and weeds of the waste places. We, perhaps, never see the green blades struggling towards the light—do not know that they are there—until, long afterward, in some unexpected moment, we catch the fragrance of blossoms, and see the ripened seed, ready to fall and grow again. God's promise that his truth "shall ac-

comply that whereunto it is sent," is clearly illustrated in the following paragraph taken from the *Sunday Magazine* —

"It would seem, from recent information, that God is about to make use of the ascetics of India as harbingers for the spread of the Gospel. In certain localities in Bengal and Orissa, there is something very like a modern Reformation. The Gooeroos are weary with idol-worship, and they are openly proclaiming the folly of caste, the spirituality and unity of God, and the necessity of a holy life; and in some cases, narcotics and intoxicating drinks are denounced. A few months ago the Orissa missionaries met with one of these reformers, in a native state, many miles from a missionary station; he has a large following, and his disciples are implicitly following his teaching. It has since been found that religious tracts have had much to do with this important movement. Only a short time since, one of these gooroos brought a poetical tract, 'The Life of Christ,' to the missionary at Cuttack. It was written with an iron pen upon the palm-leaf, and given away by the late Charles Lacey, fifty years ago. The missionary dies, but the written or printed word lives."

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THE eighth Annual Meeting of the Woman's Baptist Foreign Mission Union of the West, was held in the Second Baptist Church, Chicago, April 11th and 12th. We gather the following interesting items from the report of the year's work. In India alone, fifteen thousand converts from Hindooism have been made through the missionaries of the Union. The receipts for the year are \$15,692.08. Thirteen missionaries and twenty-two Bible-women have been supported. *The Helping Hand*, after the payment of expenses, has \$393.59. An interesting feature of the meeting was a "Question Box," which was opened, and impromptu answers were given to the questions propounded. Mrs. Harris, who has served the Union from the beginning, was reluctantly permitted to retire from the presidency, and Mrs. H. M. Roberts, of Milwaukee, was chosen to fill the vacancy.

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IN *Woman's Work for Woman*, we get some glimpses of the weekly meetings of our Presbyterian neighbors around the block. A little of the interest and enthusiasm is garnered up in "Notes from Room 48." The record seems very like that of meetings we know about in Room 50. How blessed the thought that we are united in sympathy and aim; that we are friends of one Lord, followers of one Master.

AFGHANISTAN, before the breaking out of the war with England, had been occupied by the British Church Missionary Society, the stations being chiefly near the frontier of India. Although conversions have been few, the hatred and prejudice of the Afghans had been broken down; friendly relations established with the Ameer and his household; and the New Testament and the greater part of the Old Testament had been translated into the Afghan language. The converts to Christianity were steadfast in their faith; but the missionaries will not now find it easy to make the sound of the Gospel heard above the roar of the British guns. When Christian governments learn to take a truly Christian attitude toward the inferior races, the nationality of the missionary, which is now so often a hindrance to his work, will become an accelerating force.

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#### LEAFLETS OF W. B. M. I.

THE following pamphlets and leaflets, issued by the Woman's Board of Missions of the Interior, can be obtained by applying to Secretary W. B. M. I., 75 Madison Street, Chicago, Ill. :—

"Ten Years' Review," by Mrs. E. E. Humphrey, price 6 cents; "Literature of Missions," by Mrs. L. C. Purington, 5 cents a copy—50 cents a dozen; "Parish of Fair Haven," by Mrs. Emily Huntington Miller, 5 cents a copy—50 cents a dozen; "Tamil Women," by Mrs. H. K. Palmer, 5 cents a copy—50 cents a dozen. "Birth-right of the King's Children," by Miss H. A. Hillis, 3 cents a copy—30 cents a dozen.

"The Unapplied Talent of the Women of our Churches," by Miss Mary Evans; "How to Manage a Missionary Society," by Mrs. S. J. Rhea; "Thanksgiving Ann." Each of the above, 2 cents a copy, or 15 cents a dozen.

"The Baby's Money—what shall we do with it?" by Mrs. Carrie L. Post; "Shall we Combine Home and Foreign Work?" "Woman's Boards—why they exist;" "Constitution for Mission Bands," 12 cents a dozen; single copies furnished gratuitously.

We also have on hand "Historical Sketches of the Missions of the American Board," and pamphlets of Missionary Maps, published by the A. B. C. F. M. The Historical Sketches comprise eight pamphlets, as follows: Africa; Turkey; India and Ceylon; China; Japan; Sandwich Islands, Micronesia and Marquesas; North American Indians; Papal Lands.

These sketches are sold at 6 cents a copy, or the set of eight sketches for 30 cents. The Pamphlet of Maps, comprising maps of all the missions of the American Board, is sold at 10 cents a copy.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS  
OF THE INTERIOR.

FROM MARCH 15 TO APRIL 15, 1879.

MRS. J. B. LEAKE, TREASURER.

OHIO BRANCH.

Mrs. M. B. Monroe, Treas., Akron, O.

*Brooklyn Village.*—Aux., with prev. cont. const. Mrs. J. W. Hargrave L. M., \$9.21. *Cincinnati.*—Seventh Street Ch. Aux., for Bible-reader under Mrs. Coffing, \$40; Fowell Buxton, S. S. infant class, Mrs. W. Storer How, teacher for Japan, \$7. *Chatham Center.*—For Miss Collins, \$10. *Cleveland.*—First Cong. Ch. Aux., for Miss Collins, \$10. *Edgerton.*—Aux., \$2.65. *Findley.*—Aux., \$19. *Hudson.*—Union Miss'y Society, for Miss Collins, \$8.50. *Lexington.*—Aux., \$9. *Mt. Vernon.*—Young Ladies' Miss. Soc., \$10.70. *Oberlin.*—Aux., const. Mrs. Susan Wright, Mrs. Martha Royce, Mrs. J. D. Carpenter, Mrs. Mary Goodrich, Mrs. S. Squiers, Mrs. A. R. Hamilton L. M's, \$150. *Paddy's Run.*—Aux., for Miss Collins, \$10. *Randolph.*—Children's Miss'y Soc., for Miss Parmelee to use for children, \$12. *Springfield.*—Aux., \$15. \$313 06  
*Lyme.*—For scholar in Mrs. Coffing's school, \$30, 30 00  
*Mansfield.*—Mrs. L. J. Tracy, \$5, 5 00  
Total, \$348 06

INDIANA.

*Indianapolis.*—Mayflower Aux., \$5 00  
*Michigan City.*—First Cong. Ch. Aux., 33 38  
Total, \$38 38

MICHIGAN.

*Clare.*— \$5 00  
*Detroit.*—Woodward Avenue Cong. Ch. Aux., for Mrs. Coffing, 50 00  
*Flint.*—Aux., 35 00

MICHIGAN BRANCH.—Mrs. Geo. H. Lathrop, Treas., Jackson. *Chelsea.*—Aux., \$6; Juvenile Band, \$7. *Detroit.*—Mrs. Hinsdale, for Mrs. Coffing, \$60.25. *Greenville.*—"Cheerful Toilers," for sch. at Ft. Berthold, \$11.10. *Alpine and Walker.*—Aux., \$9. *Jackson.*—East Side, Aux., for Kobe Home, \$4.25. *Rochester.*—Aux., for Miss Pinkerton, \$9. *Royal Oak.*—Aux., for Miss Pinkerton, \$5. *Sandstone.*—Aux., \$4.42; Children's Band, \$2. *Union City.*—First Cong. Ch. Aux., \$10, \$128 02  
Total, \$218 02

ILLINOIS.

*Alton.*—Ch. of the Redeemer, Aux. for Bible-reader Sultan Emfajian, \$8 50  
*Chicago.*—First Ch. Aux., for Miss Patrick, \$27.60; Leavitt St. Ch. Aux., const. Mrs. L. P. Chase and Mrs. Mary Lyman L. M's, \$25; Lincoln Park Ch., J. H. Phillips, const. Mrs. Annette Marsh Phillips L. M., \$50; N. Eng. Ch. Aux., for Miss Chapin, \$83.78, 186 32  
*Crete.*— 1 00  
*Evanston.*—Aux. (of wh. from the Cong. Ch. S. S., \$55.24), in which M. E. G. completes L. M'ship of Mrs. S. W. Boardman, of Sterling, Ill., 103 14  
*Galesburg.*—First Ch. of Christ Aux., for Miss Bliss, 25 00  
*Huntley.*—Aux., for Kioto Home, 11 35  
*Lawn Ridge.*—Aux., \$14.40; "Mission Band," \$10.60, const. Mrs. M. S. Hall L. M., 25 00  
*Lyndon.*—E. J. H., 1 00  
*Oak Park.*—Aux., for Manisa School, 20 21  
*Oneida.*—Aux., for Miss Bliss, 9 15  
*Peoria.*—Aux., for Erzroom school, 40 00  
*Peru.*—Aux., 10 54  
*Port Byron.*—Aux., 6 50  
*Stillman Valley.*—Aux., for Manisa school, 55 85

<i>Sycamore.</i> —Aux.,	13 94
<i>Woodburn.</i> —Aux.,	5 00
Total,	\$522 56

## WISCONSIN.

<i>Beloit.</i> —Second Cong. Church Aux., \$9.72; Young Ladies' Sewing Circle, for Bridgman school, const. Mrs. H. D. Por- ter L. M., \$30,	\$39 72
<i>Elkhorn.</i> —Aux.,	10 00
<i>Milwaukee.</i> —Plymouth Church "Mission Band," for work in Hadjin, \$100; Spring St. Ch. Aux., for Stomata, \$25,	125 00
<i>Oconomowoc.</i> —Aux.,	5 04
<i>Watertown.</i> —Aux.,	22 47
Total,	\$202 23

## IOWA.

<i>Anamosa.</i> —Aux., for O Kiji San, a pupil in Kobe Home,	\$10 00
<i>Des Moines.</i> —Aux., for Miss Hillis,	25 00
<i>Dubuque.</i> —E. J. M. Newcomb, birthday gift,	1 00
<i>Eldora.</i> —Woman's Cent Society,	1 00
<i>Iowa City.</i> —Aux., for Miss Day,	12 00
<i>McGregor.</i> —Aux., for Bible- reader in Harpoot Mission,	6 91
<i>Miles.</i> —Aux.,	18 00
<i>Genoa Bluffs.</i> —Aux., for Miss Hillis,	3 00
<i>New Hampton.</i> —Aux.,	3 00
<i>Sabula.</i> —Aux., for Miss Day,	5 00
<i>Seneca.</i> —Mrs. S. A. Littlefield, \$6.15; Mrs. Richmond, 25 cts.,	6 40
<i>Toledo.</i> —Aux., for Girls' Sch., Hadjin, Turkey,	15 50
<i>Traer.</i> —Aux., for school at Af- ion Kara Hissar,	11 60
Total,	\$118 41

## MINNESOTA.

<i>Minneapolis.</i> —Plymouth Ch. Aux., \$75,	\$75 00
<i>Glyndon.</i> —Miss R. B. LeFevre, \$1,	1 00
MINNESOTA BRANCH.—Mrs. J. W. Strong, Treas., Northfield.	
<i>Austin.</i> —Aux., \$15; Carlton College, Aux., \$15.08,	
<i>E. Minneapolis.</i> —First Cong. Ch. Aux., \$30, for Miss Bar- rows, of Japan,	60 08
Total,	\$136 08

## MISSOURI.

<i>St. Louis.</i> —Mrs. M. S. Hewes,	\$10 00
MISSOURI BRANCH.—Mrs. J. H. Drew, Treas., St. Louis.	
<i>Breckenridge.</i> —Aux., \$14.	
<i>Cameron.</i> —Aux., \$8.40. <i>Sp'g- field.</i> —Aux., \$10. <i>Stewart- ville.</i> —\$1. <i>St. Louis.</i> — First Cong. Church Aux., \$50.25; Pilgrim Ch., Aux., \$88.60; "Pilgrim Workers," \$3; Plymouth Ch. Aux., \$1, <i>Webster Grove.</i> —Aux., \$6; with prev. contri. const.	
Mrs. M. Forbes, Mrs. T. G. Conant, Mrs. C. L. Goodell, Mrs. S. M. Ed- gell, Mrs. L. B. Ripley, Misses K. Post, D. J. Guthrie, M. Drew, of St. Louis, Mrs. J. H. Harwood, W. St. Louis, Mrs. N. J. Morrison, Miss M. E. Brown, Springfield, Mrs. Pierson, Hannibal, Mrs. R. R. Studley, Webster Grove, Mrs. Robert West, Alton, Ill., L. M's,	183 25
Total,	\$193 25

## KANSAS.

<i>Topeka.</i> —Aux.,	\$10 00
Total,	\$10 00

## NEBRASKA.

<i>Crete.</i> —German ladies, col- lected by Mrs. Veitz,	\$2 50
Total,	\$2 50

## MISCELLANEOUS.

Sale of pamphlets,	\$22 79
Envelopes,	70
Indian work,	1 00
Total,	\$24 49
Total for the month,	\$1,821 48
Previously acknowledged since Nov. 1, 1878,	6,567 34
Total,	\$8,388 82

## CORRECTION.

Mrs. J. W. Hutchinson was made a Life Member by contributions from Appleton, Wisconsin; and Mrs. E. H. Playter by contributions from Eau Claire, Wisconsin.



# Board of the Pacific.

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## DEPARTURE OF MISSIONARIES.

THE "Golden Gate" of San Francisco, so "like a gate of glory when sunset's in the west," is the portal opening to the great and wide sea, through which passes not only the commerce of these shores, not only the wheat to feed the crowded populations of Europe, but the bread of life, carried by the consecrated hands of our beloved missionaries, to the millions on the shores of the Pacific, and in the "isles of the sea." Situated, as we are, on the great thoroughfare between the East and the West, we are often favored by seeing the faces and catching the spirit of those who go out from us, carrying the light that is to dispel the shades of heathenism.

Thus have we met, face to face, the Piersons, of North China; the Stanleys, of Tientsin; the Aments and sweet Mary Porter, of Peking; all of whom made a warm place for themselves in hearts here; the venerable Mr. Peet—now gone to his reward—and his interesting family, from Foochow; Mr. and Mrs. Hartwell, of the same mission, whose brief visit is still fresh in our memory; Mrs. Snow and Sturgis and Whitney and Logan, who have carried the good tidings to the islands far toward the setting sun; the Gulicks and all the devoted ones in Japan—all these have our steamers borne in their going out or coming in, and have left with us the fragrance of their earnest, cheerful, loving spirits.

To these we would add Mr. and Mrs. Burnell, of the Madura mission, and Mr. Ireland, of the Zulu—veterans in the Master's work. And to this goodly company of the faithful belongs the little band who left us Feb. 5th, in the good ship "Colima," bound for Mexico. A lovely California morning, with a cloudless sky, and freshening breeze over the bright, sparkling bay, shone upon this party on the deck of the steamer, where had gathered many friends to follow them to the last, with tokens of love and remembrance.

Mr. and Mrs. Watkins return to their field of toil in Guadalajara with joyful hearts, despite the sundering again of ties which bind them to friends and country—a field of toil and trial, and yet, where abundant fruit has been gathered into the Master's vineyard. Here the devoted Stephens was torn from their side in the midst of his days—laid low in a moment by the assassin's hand. His body

was brought by faithful friends, with much difficulty, to Petaluma, the home of his boyhood, where, in the quiet cemetery, it rests. At the last meeting of the General Association in this State, in this town, his grave was visited by numerous friends, who contributed money for a suitable monument to be there erected. The nervous shock attending this sad event, while it did not paralyze the hands of Mr. and Mrs. Watkins, yet, with the added restrictions of their lives, almost amounting to imprisonment, so affected their health as to make a journey home imperative; and thus Mrs. Watkins had an opportunity of receiving treatment, freely given, at the hands of Dr. Goodell, of Philadelphia—the son of that sainted father, whose “forty years in the Turkish Empire” will never die. Mr. Watkins was enabled, during this enforced rest, to visit his native land, and become sufficiently restored to take the care for the last year of the little church at San Mateo, in this State, where the Lord blessed his labors to the growth and quickening of the church. Mrs. Watkins herself, much improved in health, has done much to stimulate and encourage a missionary spirit in our churches. At the last General Association she read an exceedingly interesting paper on the work in Mexico; and, in a late quarterly meeting of our Board, one of much ability and instruction on the “Reflex Influence of Missionary Work.”

We rejoice that they are to have such helpmeets as Mr. and Mrs. Kilbourn. He has been a tried and faithful worker in another part of this Mexican field, in Monterey, where the devoted Miss Rankin labored so long and with such success. Mrs. Kilbourn is a wife of a few months, bright, sensible and earnest, and in no way daunted by the “not knowing what things may befall them there.” Many gifts for their comfort were brought, not forgetting the basket filled with canned and other foods for the long and perilous journey from San Blas to Guadalajara, some two hundred miles in the interior. The parting words were said, the hymn sung, the dear ones commended to Him who “can still the raging of the seas, the noise of their waves and the tumult of the people;” and the great steamer moved away, bearing in her cabin more precious freight than any costly cargo in her hold. This day was the time of the regular meeting of our Board. Many had come expecting a farewell meeting with Mrs. Watkins; but as they sailed some days sooner than they had planned, they were denied the sad yet coveted privilege. The eighteenth Psalm was read as Mrs. Watkins’s last words to us.

Postal-cards and letters have been received, telling of the kind care of our Heavenly Father, in their safe arrival at Guadalajara. Extracts from these letters are here given:—

FROM MR. WATKINS.

“The Rev. J. K. Kilbourn, formerly a missionary at Monterey, Mexico, his wife, my wife, children and myself, took a parting look from the steamer ‘Colima,’ as we were leaving for Mexico, at many of our San Francisco and Oakland friends, whom we left, reluctantly, on the Steamship Company’s wharf at noon, Feb. 5th. Our thoughts at the time were more numerous and varied than the faces of these many friends. That a few years ago the Rev. J. L. Stephens, the martyr of Ahnaluleo, in the same place, had bade farewell to his now sainted mother and many of the very same friends we were now taking leave of, was a thought common to us all. When Rev. Mr. Stephens, my wife and myself left for Mexico, Oct. 15, 1872, it was thought by many that it was a little too soon to occupy the interior of Mexico as a Protestant mission-field. The countenances of the few Christian friends who accompanied us at the time to the wharf to bid us God-speed were sad, as they contemplated the possible trials and dangers awaiting us on our new field of labor. It was encouraging to us to see the majority of those once sad faces on the same wharf, Feb. 5, 1879, aglow as they contemplated the number of souls already saved on the field, and the tens of thousands who will yet be saved in Mexico.

“The spirit with which our friends sang ‘All hail the power of Jesus’ name,’ as our steamer made its first move from its moorings, made us feel that we were on our way to Mexico to witness thousands of souls who, though now, in their blindness, crown the Pope Lord, will hereafter crown Christ “Lord of all.” I shall never forget the bright countenance of one of the singers, as she looked up to heaven when singing the words, ‘Crown Him, ye martyrs of our God.’ Was she absorbed in the thought that John L. Stephens was then actually engaged in that blessed work? The white handkerchiefs waving on the wharf reminded us of a little white flag that we were about to hoist in the face of the Pope’s legions in Mexico—the Gospel banner, God’s flag of truce to rebellious man.

“Late at night on Feb. 10th, anchor was east in the bay of Mazatlan, snugly situated at the foot of the eraggy hills; and rugged rocks that shelter it on the north, east and west, could be clearly seen. The green banana-trees and the tall palm, impartially shading the jaeales of the poor, as well as the flat-roof adobe houses of the better classes, and the exuberant foliage of southern climes were welcome and familiar sights to our eyes.

FROM MRS. WATKINS.

“I am happy to date this letter from our old home, Guadalajara. We arrived at San Blas Tuesday evening, the 11th; but as there was a very heavy fog, the captain did not dare attempt making the

harbor, and we were obliged to wait until 10 A.M., Wednesday morning, before landing. It seems to us a providence that the fog, which is hardly known on Mexican shores, made its appearance at this time, otherwise we would have been obliged to land at night which would have been anything but pleasant and safe in this country. We remained at San Blas until Friday morning, waiting for the stage, when we went to Tepee.

“The roads are in a fearful condition, even worse than when we came before, as they are constantly being broken up and never repaired. We were then obliged to remain in Tepee from Friday evening until Wednesday morning, as the stage runs but once a week from Tepee to Guadalajara. We all had to occupy one room, as in all our journey; but that being very large, with three beds in it, we managed very nicely. It was the same one that we had when on our way six and a half years ago. The house was then a hotel, but now only a lodging-house, and travelers have to go out to a restaurant; but as we had such ample provisions in our Oakland basket, and Mr. and Mrs. Kilbourn were also well provided for, we decided to send out and get what else we needed, and do our cooking by our spirit lamp, and so save much expense. I believe, as it was, it averaged about twenty cents a day apiece; otherwise it would probably have been one dollar and twenty-five cents. We did appreciate the kind and generous provision by our friends for our physical needs.

“We found the three days from Tepee to Guadalajara very hard indeed, starting at three in the morning, and riding all day, cramped up in a stage, over the roughest of roads, often having to get out and walk, as the mules were not able to draw us; but our Heavenly Father was very kind and tender to us all, even the weakest, and enabled us to endure even beyond all expectation.

“Feelings of joy and sorrow were commingled as we came in sight of the towers and spires of Guadalajara, Friday afternoon. Thoughts of the past, of our first entrance into this city, rushed upon us, and the remembrance of one, now wearing the martyr's crown, but who then sang songs of cheer, as we drew near that strange city, in a strange land, drew tears from the eyes of those who had been his companions, and who loved him as a brother.

“We found Mr. and Mrs. Edwards overjoyed at our arrival. They expected Mr. Watkins, though they had heard nothing definitely; but when Mrs. Edwards saw me, she was quite overcome, as she did not know that I was at all able to come, and it took her by surprise, almost as if one had risen from the dead.”



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